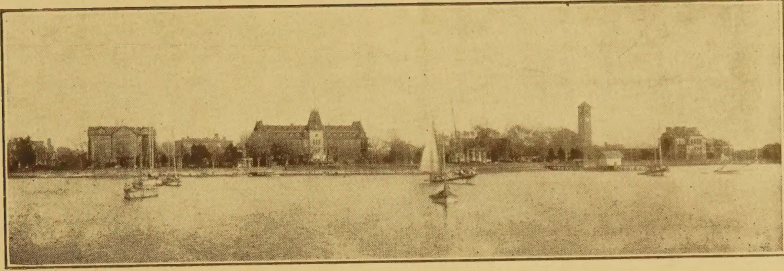


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The Water Front of Hampton Institute

Hampton and the Indians

The Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia
1913

HAMPTON AND THE INDIANS

MANY people have the idea that because Hampton Institute no longer has a Government appropriation for Indian students it is closed to them. Such is not the case, for the school feels that it can do more for them, in some ways, than ever before. The pictures in this pamphlet show a few of the Institute buildings, but it is only when one visits the Hampton School that one realizes its size.

Hampton Institute was established for Negroes in 1868. Ten years later a band of twenty-two young men, Kiowa and Comanche prisoners of war, were brought to the school from St. Augustine, Florida, and from this small beginning has grown the present Government system of Indian education.

In the early days at Hampton, it was necessary to have a separate department for Indians because many of them knew little or no English. Gradually the Western schools have improved until now the Indians who are admitted to Hampton are able to enter the regular classes.

Hampton Institute does not wish to compete in any way with other schools; it merely aims to supplement their work. It desires only boys and girls who feel the need of further training in trades or agriculture, in domestic science, domestic art, or normal work, and wish to be fitted to teach and lead their own people.

The work which the returned students from Hampton have done, and are doing, has proved the value of this training. The first number of *The Quarterly Journal*, published by the Society of American Indians, contains this statement: "Hampton Institute has produced some of the ablest leaders of the Indian of this day and generation. The spirit of helpfulness to brother man is the keynote of all instruction and training. Hampton's devotion to duty brings its reward in the character and achievements of her graduates."

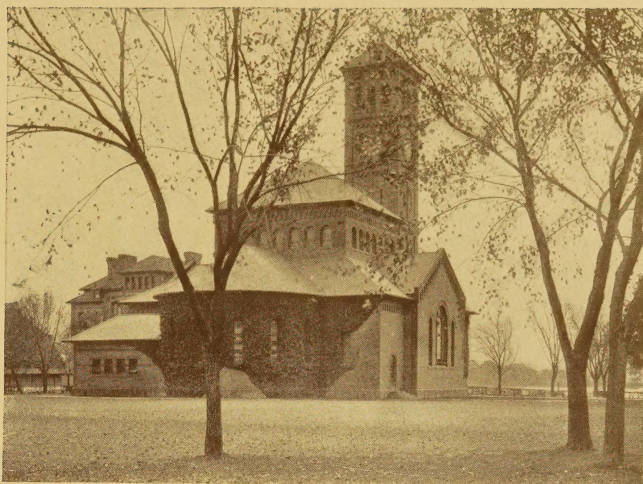
There has never been a time when there was more need than there is now of practical education for Indians. As the reservations are opened and the Indians live more and more in contact with white neighbors, they must be prepared to meet the new conditions. The boys must be better farmers and tradesmen, the girls more efficient home-makers. That a school which can do what Hampton has done should continue its work at this critical time seems beyond question.

The withdrawal of the Government Indian appropriation was in some ways a misfortune. It has created a widespread impression that Hampton no longer wishes to receive Indian pupils, and the expense of long railway journeys will make it difficult for many to reach the school. On the other hand, the boys and girls who have remained at Hampton this year have grown in manliness and womanliness, in strength and self-reliance, and have learned lessons in thrift and economy that they might otherwise never have learned.

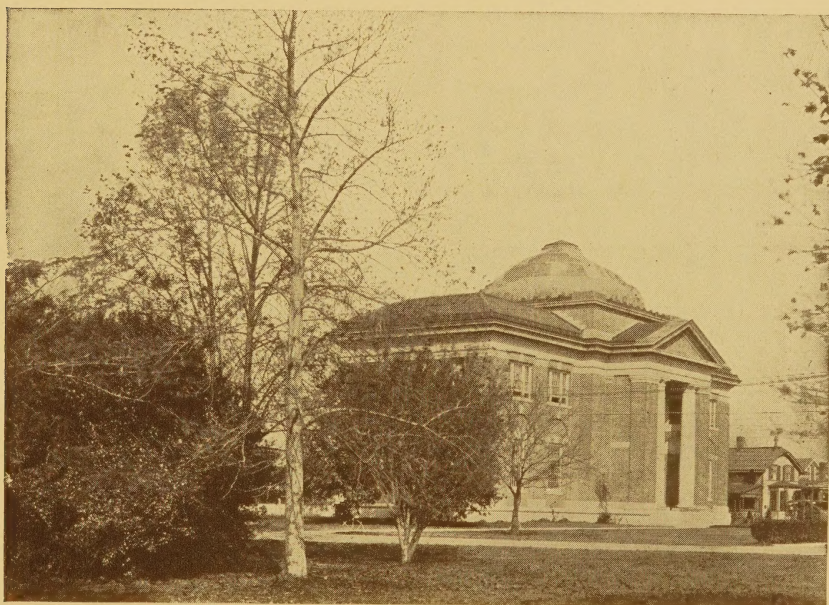
There are now many Indian parents who can afford to pay something toward the education of their children, and many boys and girls who have some money of their own. To such as cannot come without help, the friends of Hampton make it possible to say that we can and will aid those who are recommended to us as worthy. Either by work alone, or by work and such help as they can get from home, the students can support themselves after reaching Hampton. If they are unable to pay the expenses of the long railway journey to Hampton, the school is prepared to assist in this way those who cannot come without help.

Perhaps the hardest part of coming to Hampton now is the making up of one's mind to do without Government aid. That it can be done has been well proved by the group of thirty-seven boys and girls who have stayed through this year, and who represent sixteen tribes and come from ten states. Eight of these are new students who came last fall knowing that they would have no Government aid. It is hoped that others will come; the effort will be well worth while.

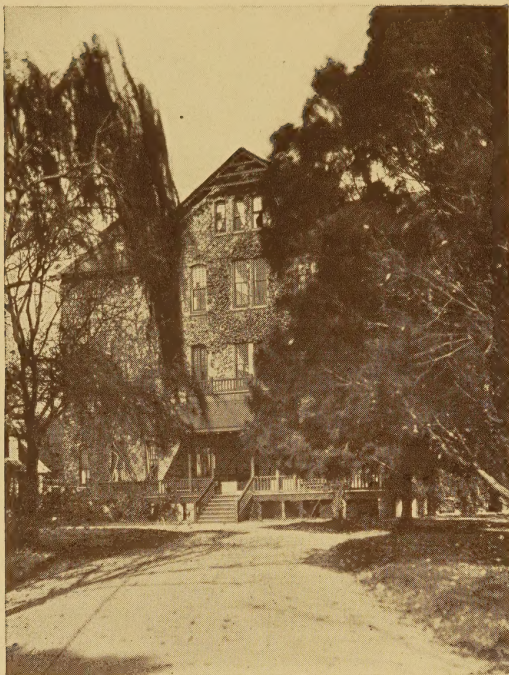
The school catalogue gives in detail the requirements for admission, and any boy or girl who desires to enter Hampton will receive encouragement from the school authorities. Do not make up your mind that you *cannot* do it until you have written to make some inquiries. Surely the example of those who have stayed this year should be an incentive to others who need further training to fit themselves for lives of service to their own people.



The School Church is undenominational. Roman Catholic students attend their own church at Old Point Comfort. The Indian students have a Christian Endeavor Society which meets every Sunday.



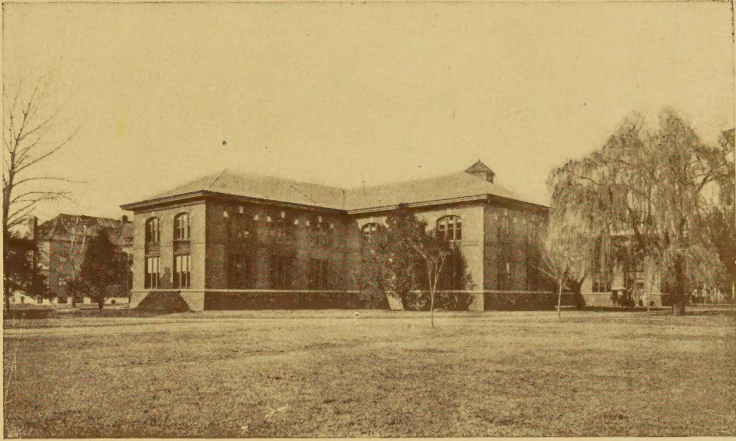
The Library contains about 30,000 volumes and all the leading magazines and papers. It is open to students every day.



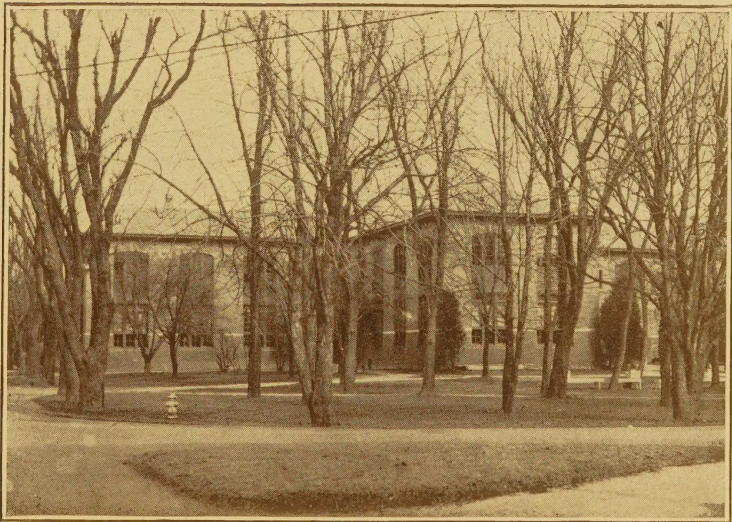
Winona Lodge, the Indian Girls' Building



The Wigwam, or Indian Boys' Dormitory



The Domestic Science Building where the girls have lessons in cooking, sewing, millinery, and rug weaving, and where both girls and boys go to classes in the various branches of agriculture.



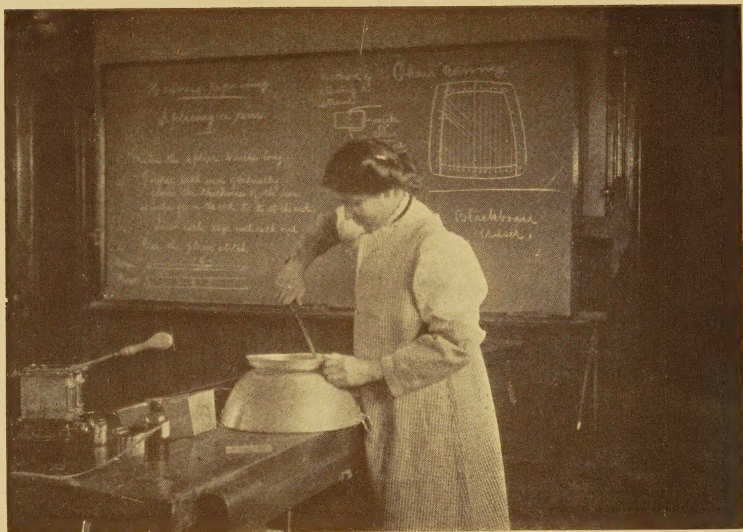
The Armstrong-Slater Memorial Trade School. In the Trade School the boys receive instruction in any one of the thirteen trades taught here which they may select.



The Museum contains much valuable Indian work, as well as collections from Africa, India, China, and other countries.



The Indian girls do their washing and ironing in the laundry of Winona Lodge. Under the supervision of a house-mother they take the entire care of their own building.



Whenever a student's program permits, she has instruction in household handicrafts. These include simple carpentry, papering, whitewashing, painting, and glazing, as well as the repair of tinware, shoes, and harness.



An Indian trade student. All boys who take trades, work all day in the shop and attend school in the evening. Mechanical drawing is taught in connection with all building and iron-working trades.



An Indian at work in one the greenhouses. All students have instruction in the nature of soils and in the growth of plants.



A group of Indian students who have stayed at Hampton since the loss of the Government appropriation, and who have wholly or in part worked their own way.

SOME OF HAMPTON'S RETURNED STUDENTS



An ex-student in Oneida, Wisconsin, breaking land on his allotment.



Store owned and operated by a Sioux ex-student who is postmaster in the town where he lives and one of the leading men on his reservation.



A Sioux deacon in the Episcopal Church.



Two former students who hold the positions of expert and assistant farmer.



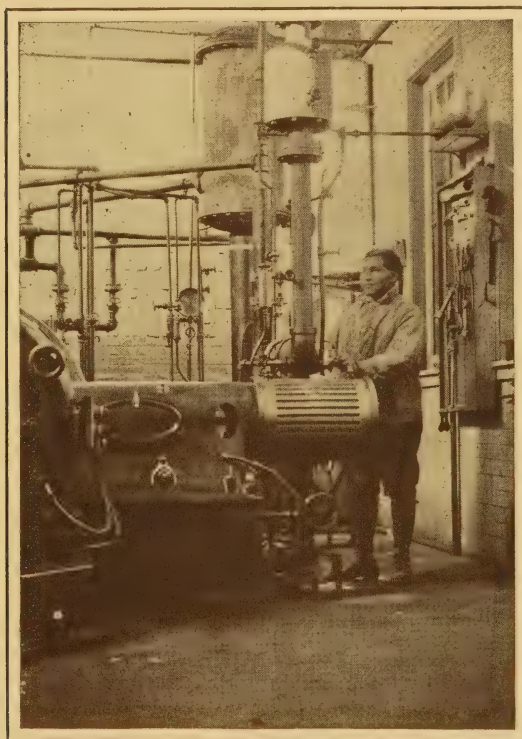
An ex-student who finished the machinist's trade in 1894. Soon after he entered the Navy and has worked his way up until he holds the position of chief machinist's mate.



Graduates and ex-students who visited Hampton in 1910 while members of a delegation sent to Washington from Standing Rock and Cheyenne River.



A Winnebago graduate who has made a national reputation as an artist, and is particularly successful in interpreting the native Indian art.



A Pueblo trade graduate who now has charge of the heat, water, and electric systems in a Government boarding school.



A graduate's ranch in Oklahoma. At the time this picture was taken he had 470 acres under cultivation and owned over 400 cattle.



An Onondaga graduate who worked his way through Hampton with no help from the Government, and who is now a successful machinist in New York State. Besides being a man of influence in his own tribe, he is president of the "Six Nations' Temperance League."



A hospital in Nebraska. The physician in charge is a graduate who studied medicine after leaving Hampton, and was the first Indian woman to receive a degree in medicine.



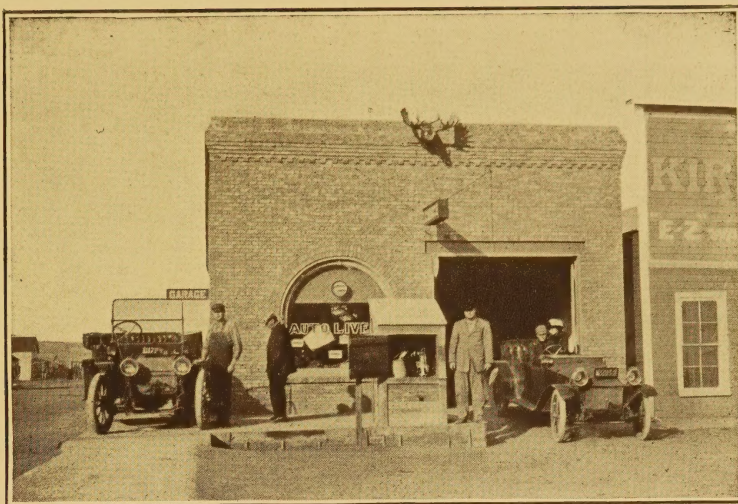
The home of a graduate in South Dakota, built by himself from plans drawn while at Hampton.



A grist mill, in the North Carolina mountains, owned by a graduate.



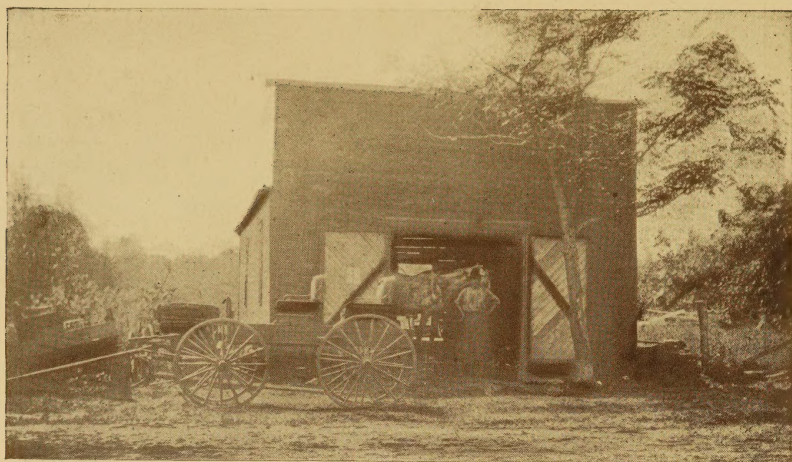
The home of two successful Hampton students in New York State.



A garage owned by an ex-student. He has four automobiles which are kept constantly busy.



An ex-student's barn in North Dakota



A blacksmith shop in Wisconsin owned by a returned student who also owns a store and is the town chairman.



Church and Mission House under the charge of a Sioux ex-student who is working among the Poncas.

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

HOLLIS B. FRISSELL, Principal

FRANK K. ROGERS, Treasurer

GEORGE P. PHENIX, Vice Principal

WILLIAM H. SCOVILLE, Secretary

HERBERT B. TURNER, Chaplain

CORA M. FOLSOM,
CAROLINE W. ANDRUS, } In Charge of Indian Record Office

Any request for further information should be addressed to
the Indian Record Office, Hampton Institute, Hampton, Virginia.



A View from the Hampton Institute Wharf